THE AFFECTIONATE LITTLE SISTER.

Mary —— was young, and small of her age, yet she loved and nursed her brother John when he was a little baby, though she was hardly old enough or strong enough to keep him in her lap; but by nursing and care he grew up to be a fine boy, nearly four years old. That dreadful disease, the measels, attacked some in the school where these children went. Seventeen dear children caught it; and Mary and her brother and sister were all dangerously ill together. Though little John was almost too young to learn any hymns, Mary had taught him a verse or two that her father made for him; and she had learned many herself, though not seven years old. One particularly pleased her when she was so ill; it is that well known hymn,

REMEMBER ME.

"Soon as my infant lips can speak," &c.

This hymn she frequently repeated when she thought she should die herself; but when she overheard her mother say that poor little John was dying, her little heart was almost broke; she forgot herself and her own sickness, and continued repeating night and day, (except as weariness and struggling with her own disease prevented,) till her brother died, the last verse.

"Oh, let *him* on the bed of death,
"Thy great salvation see;
"And cry, with *his* expiring breath,
"Dear Lord, remember me."

When she was told her brother was dead, she wept very much, but hoped he was gone to heaven, and said she would submit to the great God. Though she often weeps after him now, yet she thinks, as God has taken him she ought not to wish him back again.

Just published and for sale by WILLIAM STAVELY, No 70, South Third-st.

VOLUME FIRST of the

Evangelical Rambler.

A series of Tracts published in London.

Revised and abbreviated for the Philadelphia Recorder, by the

REV. G. T. BEDELL,

Rector of St. Andrew's Church, Philadelphia, and Editor of the Recorder.

The above work will make from six to seven volumes, 32mo. and one volume will be issued every three months at the very reduced price of 25 cents per volume.

Persons receiving the first volume will be expected to receive the whole work, and no copies will be sold under any other consideration.

Should there be any subscribers in the city who have not received the first volume, they will confer a favour on the publisher by calling for it, as a number of subscribers have removed or given their residence in such a manner as to render it difficult to find them.

Distant subscribers are informed that the work will be forwarded them by the first safe opportunity.

April 14, 1826.

FABER ON THE HOLY SPIRIT.

JUST received and for sale, by WILLIAM STAVELY, No 70 South Third-street, "A Practical Treatise on the ordinary operations of the Holy Spirit. By the Rev. G. S. Faber, B. D. Rector of Long Newton, in the county and diocese of Durham."

Also, for sale, as above,

A Narrative of the Experience and Happy Death of *James Thigman Helmsley*. By an Episcopal clergyman.

April 14, 1826.

GRAMMAR SCHOOL

OF THE UNIVERSITY.

THE Principal of this department has the pleasure to announce to the public, that the Trustees, in their arrangements for the general improvement of the state of the Institution, have assigned to the grammar school, the northern part of the college buildings in Fourth-street; and that the building and yards will be put in order for our reception previous to the first of April next.

Mr. Wiltbank trusts that his long experience in teaching, the superintendance of a committee of the Trustees, and the advantages attending the location of his school, combined with his unremitted attention, will have their due influence in the future prosperity of the establishment.

The course of instruction, as directed by the Trustees, will connect with the Latin and Greek languages, Writing, Arithmetic, Elocution and Geography.

Terms of tuition $10,50 per quarter, including pens and ink.

JAMES WILTBANK, PRINCIPAL,
No. 283 Chesnut-street.

March 25, 1826.

Mr. W. is authorized to refer to the Rev. Drs. White and Wilson, the Rev. Messrs. Skinner, Bedell and Boyd, Messrs. B. Chew, R. Ralston, A. Henry, J. Sergeant, C. Chauncey, P. Beck, and T. T. Stiles, Esqs.

YOUNG LADIES' SEMINARY,

NO. 67, UNION-STREET.

MISS YOUNG has the pleasure of informing her friends and the public, that her Seminary, for the reception of Young Ladies, is still continued at the above mentioned place; where instruction is dispensed in the useful and ornamental branches of an English education. She can produce satisfactory reference and testimony respecting her ability, and the improvement of the pupils entrusted to her care. It is desirable to have the remaining vacancies occupied; and those parents who may encourage the institution by their patronage, may rest assured that no endeavours shall be wanting to facilitate the moral, intellectual, and religious improvement of their children.

April 5th, 1826.

A CLERGYMAN,

Residing in Philadelphia, will receive into his family two or three young misses, to be privately educated with his own daughters.

Information may be obtained, by inquiring of the publisher of this paper.

April 1, 1825.

PHILADELPHIA RECORDER.

Rev. G. T. BEDELL, Editor.—Printed and published by William Stavely, No. 70, South Third street.

Vol. IV. PHILADELPHIA, SATURDAY MORNING, APRIL 29, 1826. No. 5.

TERMS OF THE
PHILADELPHIA RECORDER.

The Recorder is published every Saturday morning. Price $1,25, semi-annually, or $2,50 annually in advance, or $3,00, at the expiration of the year. No subscription will be received for less than six months. No paper will be discontinued until all arrearages are paid, except, at the option of the publisher.

LIST OF AGENTS.

Portland, Me. JAMES ADAMS, jr.
New York, JOHN P. HAVEN, Bookseller.
Baltimore, SAMUEL YOUNG, Bookseller.
Wheeling, Va. Rev. JOHN ARMSTRONG.
Norfolk, Va. C. HALL, Bookseller.
Lynchburg, Va. Rev. F. G. SMITH.

LETTERS ON MISSIONS.

Addressed to the Protestant Ministers of the British Churches. By MELVILL HORNE, *Late Chaplain of Sierra Leone in Africa.*

FIFTH LETTER.

Fathers and Brethren,

In a former letter, I endeavoured to excite your zeal by setting before you the example of the Apostles. In the present letter, I shall attempt to call forth the sentiments of shame, indignation, and self-contempt, by reminding you of the conduct of the children of this world whom our Lord pronounces wiser in their generation than the children of light.

Their superior wisdom is seen in the agreement of their principles and practices: in the fitness of the means they employ to the ends they would accomplish; in the boldness and comprehension of their plans: and in the policy, energy, and perseverance, with which they effect their purpose. Nor is this to be wondered at. They are *children of the world.* They live in their own element: and breathe a congenial air. Familiarly conversant with the objects around them, they tread a beaten path, and animate each other by their numbers and their shouts. Their principles originate in their nature, are strengthened by early habits, sharpened by education, and receive their perfection from that grand science the knowledge of life, in which they find the major part of all ranks approving, avowing, vindicating, applauding, and acting upon principles similar to their own. They discover their leading interest with instinctive sagacity, and hunt down their prey with the fierceness of the lion or the crafty doublings of the fox.

With the children of light, who dwell in the midst of darkness, it is far otherwise. Their principles, spirit and manners, have little affinity with those of the world; and they are naturally despised, hated and ridiculed by her children. As strangers, they traverse an unknown country; as pilgrims, they enjoy few accommodations; and as soldiers, they tread on hostile ground, and fight their way with difficulty. Too often, discouraged by the severity of their warfare, and the tediousness of their exile, they wish for the wings of the dove, that they might flee away, and be at rest. With implacable resentment the God of this world and his armies pursue them, as the fugitives of his kingdom: and what is worst of all, they carry in their own breasts traitors, who would persuade them to return from the fatigues of the wilderness to the flesh pots of Egypt. Their old man struggles against the new one, inveterate habits recur, and the stubborn principles of earthly policy, at one time resist the wisdom which cometh from above, and, at another, modify and accomodate it to the interests of the flesh. Hence religion sits awkwardly upon us. Hence our purposes are broken off, postponed, or executed with a timidity and supineness, which deprive them of half their effect, and indicate that they possess but half our hearts.

But, if the children of this world often seduce us to evil, they also afford us many admirable lessons how to do well. In the present case, we may learn much from them: and from the monarch to the peasant their conduct in their respective stations, will shame the cowardice and inactivity of the ministers of Christ.

Let us first cast our eyes on the mass of men, soldiers, sailors, labourers, and low mechanics, who are called plebians, the vulgar, the rabble, the herd. These poor men toil to extreme lassitude, allay the cravings of hunger with coarse and scanty diet, shun neither hardship nor danger in their occupations, accelerate the approach of age and decrepitude, and have their feelings tortured with the insolence of command, and the varied scenes of domestic distress attendant on poverty. Thousands of them are continually crushed in mines, burnt in furnaces, immerged in waters, poisoned, slaughtered, racked to death with rheumatism, or pine away in consumption. Ten thousand fatal casualities are daily hurrying them to eternity. Yet they do not complain, but are content and cheerful. With manly firmness, they support the load of life, and calmly tread the path which conducts them to their end. For sixpence a day the soldier exposes his life, and when the ball penetrates his chest, or his vitals palpitate on the bayonet, beguiles his anguish with the thought that he falls on the bed of honour, and dies in the defence of his country. For a trifling stipend, the mariner encounters all the dangers of the deep, and braves a war of elements. Amid thick darkness, loud thunder, vivid lightning, and deluging rains, he mans the rocking yards, climbs the reeling mast, or toils at the laborious pump. Faithful to his shipmates, and obedient to the master, he declines no service, but courageously keeps death at bay until he sinks beneath a mountain of waters. All this do these poor men risk and suffer, strange to tell, without one Christian principle to support the soul. While we, under all the sanctions of religion, boasting patrician minds, enlarged with science, and superior to vulgar flights, *dare not* imitate their hardihood. A morsel of bread which is all they seek, and all they gain, weighs heavier on the balance than the love of Christ, the glory of God, the salvation of men, the authority of scripture, the sense of right, the principle of honour, and all the praise and glory of an immortal crown!! Well might our Lord exhort us to *labour* for the bread that perisheth not, and to *agonize* to enter in at the straight gate!

Consider next the officers of the army and navy. They are born as well, educated as delicately, and have as large share of the good things of this world as the ministers of the gospel. They are refined in their ideas, often effeminate in their manners, and in their persons, not more robust than ourselves. But when their country calls for their swords, they come forth with a commendable gallantry; and, without the hardy habits of the private, go through the same fatigues, and confront the same perils. Not content with meeting dangers they cannot shun, the principle of honour, and the hope of preferment, push them on to seek occasions of distinction by achievements of heroism. Nevertheless, they have parents, wives, and children, as we have, who depend for a maintenance on the lives of which they are so prodigal.

But how do the officers of the armies of Christ conduct themselves? Little better, I am sorry to say, than an undisciplined militia, who have covenanted to fight only pro aris et focis; and who are encouraged to put on a red coat and parade in military pomp, because they flatter themselves they shall never be brought to push a bayonet. To see us exercise at home might give a high idea of our courage and prowess, if it were not too well understood that we had an invincible dislike to hard blows and long marches. Good God! what flowing Eloquence, what strength of reasoning, what animated declamation, do we hear from our pulpits! What potent demonstrations of the truths of Christianity, what confutations of infidelity, what accurate investigation of moral duties, what vehement recommendation of Christian graces, employ the press! And who would not think, that among the many who write and speak such things, a tolerable number might be found to propagate in foreign parts a religion of which we are so proud at home? Alas! while we have soft pulpits and well dressed congregations, snug livings and quiet cures, good food and decent clothes, and may relieve the dry study of the Apostles and Prophets by wantoning in the circle of ancient and modern science, we manoeuvre to admiration. But to abjure all science except that of the gospel, to compass sea and land for the love of Christ, to prostitute our eloquence by stammering in a barbarous tongue, to exchange our polished friends for savage associates, to break our constitution with hardships in a sickly clime, and to put off the fine Gentleman, that we may put on the rough garb of Christ's soldiers, are things hardly mentioned, and never taught in our colleges and universities.

What a pity it is, Reverend Brethren, that men like us so gentle and pacific, so averse to the alarms of war, so unambitious of martyrdom, and so enamoured of the sciences, should have enlisted under the banners of a Prince who affected to be neither philosopher, grammarian, nor rhetorician; who suffered so much in his own person as to be willing to allow small intervals of repose to his followers; who, instead of putting pens in our hands, lays crosses on our backs; and who instead of deceiving us with fair speeches, and alluring hopes of secular emoluments, declares unceremoniously, that if any man will not deny himself and follow him, although it be to certain death, he is unworthy of him! Would to God this were a subject in which there was no place for these biting ironies. But I am sick at heart, I blush for myself and the honour of my corps, and must write what I feel. Shall the principle of honour, and the hope of slow, petty, precarious preferment, advance the children of this world to the rank of heroes, while the certain, glorious preferments held out to us by the Son of God have no power to move us, but are trodden under foot, as though they were husks, or we were swine?

Advance next ye sons of learning, arts, experiments, and try upon us lagging racers, the powers of your manly eloquence, and the evidence of your demonstrations. In the present century, Geography and Astronomy have received great improvements, at considerable expense, by long, hazardous voyages, travels full of fatigue and peril, and painful observations taken in the Arctic Circle, on the summits of the Andes, and in the Islands of the South Seas. By these undertakings the names of Cooke, Wallis, Banks, Ledyard, Haughton, Maupertius, and others, have been rescued from oblivion, and will be handed down to posterity, together with the names of the great Kings, whose commands they executed, as long as the records of science shall subsist. But are observations of the transit of Venus, the mensuration of a degree of longitude, the solving the problem of a Southern Continent, objects of such magnitude? Will they exonerate the Princes who commanded, or the men who performed their commands, from the imputation of idle curiosity, unjustifiable temerity, and a waste of treasure and of blood? If they do, and if He who made man in his own image, and redeemed him by the death of his own Son, be able to appreciate the value of an immortal soul, are there not inducements to draw the Ministers of Christ to Africa, Asia, and the South Seas, infinitely more worthy of a noble mind, than the acquisition of wealth or the improvement of science? Shall religion refuse to follow, where the love of science leads? Or, have the ambassadors of God less affiance on his protection, than the naturalist who explores the dangerous chasms and tremendous crater of a volcano? O God of the Christians, suffer it no longer! If the great and strong decline the conflict, let the base and weak again show the world, that thy Majesty condescends to employ the meanest instruments, and that thy religion prevails not by the wisdom of man, but by the powers of thy spirit, O Lord!

The mighty acts of Commerce should not be forgotten. What has she not effected? She navigates every sea, levels mountains, traverses the deserts, and throughout the world changes the whole face of Nature. She rules the senate, controls the field, and dispenses peace or war as she pleases. She asserts universal empire, and calling the nations, peoples, and languages to the plains of Dura, commands them to fall down and worship the golden image she has set up.

From the time that Columbus led the way to a new world, and De Gama, skirting the coast of Africa, penetrated to the Indian Ocean, and the treasures of the East how amiable, how uncorrupt, how sweetened with human kindness, how marked with every character of our religion, how beneath all praise and recompense, except such as God can give, has been the conduct of the merchants, of Portugal, Spain, Holland, France, and England! From that blessed æra, with what a mighty tide has their benevolence rolled to the American, the African, and the Asian shores! What islands has it not peopled! What barbarous country has it not civilized! What arts and laws acknowledge not its creating power and fostering care! What emancipated slave does not extend to heaven his unfettered arm, and bear testimony to it!!!

All hail, Christian Europe! All hail, ye her sceptered Rulers, Defenders of the faith, Most Faithful, Most Catholic, Most Christian Kings! Ye Nobles, and ye mitred Bishops of her realms! Ye princely Traders, and ye legal Seers! Ye Leaders of her hosts by land and sea, who rule the storm of war, and bid her battles bleed! Others have done well; but Thou CHRISTIAN EUROPE, excellest them all! The Greek, Roman, Saracen, Turkman, Tartar sword, has thinned the nations; but thou, great in arts and arms, Queen of the Earth, and sacred mother of Christians, hast every where planted the olive, and embraced thy species with maternal arms! The spirits of the Incas, Montezuma, Asian Rajahs, Indian Chiefs, African Princes, Kings of Achin and of Crmus, and the myriads of their *murdered* subjects, watch over thy peace, and make intercession for thy prosperity before God! Thy laurelled soldiery, thy triumphant fleets, and the numerous carriers of thy trade, return to thy blessed kingdoms less richly fraught with gold and costly merchandize, than laden deep with benediction, and the grateful acclamations of the tribes of man! Exult ye Martyrs, in sons who thus perpetuate your fame! Rejoice Apostles, in these peaceful, righteous trophies of the cross! And Thou, Father of all, contemplate these fair—Forgive, God of all mercy, forgive the presumption of this address! For ever, if it be possible, for ever let these abhorred acts be blotted from the memorial of thy holiness. But if the earth, bathed with gore, and fattened with human carcasses, cries loudly for vengeance, and if the sacrifice of thine immaculate Son may not be prostituted to varnish crimes, and to shield the murderer and spoiler from thy thunder, grant, that in that day, when thou makest inquisition for blood, I may not be found guilty of silence where I ought to have spoken, or be criminated for burying the talent which ought to have been employed in consoling the mourner, wiping away the tear from his eye, and alleviating the galling weight of his chain, by declaring to the captive the glorious liberty of the children of God, and opening to his ravished soul, some prospects of a better country, where no Christians thirst for gold, where the wicked cease from troubling, and the weary are at rest!

Do you also, Reverend Brethren, forgive the transports of my feeble mind. But the transactions I allude to, exceed so far any exertions I have been able to discover, in the frozen regions of the church, that I was seized with the madness of the multitude, and could not resist the temptation of bowing my knee and worshipping at the united altars of Commerce and of Rapine. Your sober minds will reason where I have only felt; but permit me to hope, that to your reasonings you will associate a portion of my feelings, and you will then have such an application of the subject as I could wish.

A few otter skins at Nootka Sound, soon excited the spirit of adventure in Europe, and not long after the English and Spaniards were going to cut each other's throats about them. This, it seems, was perfectly consonant to right reason. Nobody suspected the nations were mad. And is there a man among all the Ministers of Christ who will treat me as mad for exhorting my Brethren in the Gospel Ministry, to propagate religion with as much zeal as the men of the world trade and fight for otter skins? God forbid!

Thus reviewing all ranks and orders of men, we see that the children of this world are wiser, bolder, and more successful in their generation than the children of light. Earnestly beseeching the Lord to give you all to feel how strongly they reproach us,

I remain, Reverend Bretheren,
Your affectionate Brother,
M. H.

From the Religious Messenger.

ON SINCERITY.

Mr. Editor,—You will confer a favour on one, if no more of your readers, in awarding the following extract a place in that department of your paper, allotted to original communications. The subject treated on, is of the utmost importance, in my apprehension; as, *every ear* has heard persons who plead that "sincerity is all in all"—that "in a land of liberty every man has a right to worship God in the way he thinks proper." As general propositions, these are true. But who are they who most commonly advocate these truths? Mostly latitudinarians, who, because they choose to say sincerity is all in all, evidence their *sincere* regard for religion by neglecting it almost altogether, and who have so much regard for religious liberty as to question the sincerity of all persons who are really in earnest to work while it is day—who, as children of the light, walk in the light—who so manifest the sincerity of their regards for their privileges, as to esteem and improve them, at least in such degrees, as to ensure the charge of hypocrisy from many a man, who professedly holds "sincerity to be all in all;" and is therefore of *no party.*

Against this plea, a sensible writer forcibly argues that, "If we admit the vague and indefinite ideas of sincerity which now prevail, we are inevitably involved in conclusions not more hostile to any particular form of christianity than to christianity itself; since on such principles it would be difficult to show, why a sincere heathen, or a sincere infidel, should be less in favour with God than a sincere christian; it would not be easy to conceive why our Saviour pronounced a peculiar blessing on those who believe, or why he should have assigned to his followers the laborious [and to them] hazardous task of '*preaching the Gospel to every creature.*'

So far, indeed, is sincerity from forming a justification of misconduct, that in many cases it may itself be sinful, or at least be the strongest evidence of sin. It may be altogether our own fault that we are sincere in an ill-grounded persuasion. Some wilful misconduct, some unhappy abuse of our faculties, some culpable negligence in improving those means of information which would have directed our sincerity to a worthy object, may be the true source of our information. In short, the unqualified admission of the principles of sincerity would sanctify every atrocity which deluded enthusiasts have ever committed; and to maintain its validity would be, as it were, to assert, that whatever we conceive to be right cannot be wrong; in short, to supercede the laws of God by the caprices of individual persuasion. Let it never be forgotten, that like Saul, we may *sin ignorantly in unbelief,* even at the time when we *verily think within ourselves that we are doing God service;* that God, in just recompense for aggravated and persevering offences, may sometimes *send men a strong delusion that they should believe a lie;* and that *their is a way which seemeth right unto man, but the end thereof are the ways of death.*

The sayings, "If a man follow his *conscience*" he cannot go wrong—and, sincerity is all in all" are twin errors very common to the men of this generation, and should be refuted.

SOSTHENES.

Philadelphia, March 17.

With regard to the sanctification of the Sabbath, it is too notorious to need remark, that, those who habitually disregard their obligations relative to this holy day, are, many of them, great sticklers for the rights of conscience, pretending that they neglect its proper observance, because to them, they *sincerely* believe, all days are alike.

"Of all roberies, to rob JEHOVAH of any part of his peculiar day is the worst, and will probably be the most punished. He solemnly reserved it out of the life-interest which he granted to us in the works of his hands. By choosing it for the celebration of his two great achievements, the creation and redemption of man, he has sealed it with a double satisfaction. And after all, he has reserved it not for his own sake, but for the benefit of man, whom he has called up to a partnership in it with himself. He has made it a day for renewing with us the covenant of grace, and for recapitulating his mercies and his promises. He has made it moreover, a most beautiful and benign reason of intermission and refreshment to the creatures of his moral and natural world, easing the wearied shoulder of its burden, and the harrassed intellect of its cares; and it has pleased him to stamp his own image and memorial upon this sacred gift of leisure, that our especial recollection of his blessed self might be associated with the sense of enjoyment."

THE FAITHFUL MINISTER.

There is no man on earth, whom I regard with so much reverence, as a faithful minister of Jesus Christ. He comes with no splendid retinue, to dazzle the senses; he bears no sceptre, to awe me into terror; he possesses none of this world's wealth, or honour, or power; and in the endowments of genius, he is perhaps inferior to a multitude of my acquaintances:—yet, whenever I behold his features, hallowed as they are with the light of holiness, I am compelled to be solemn under the impression which I feel, and humble for the greatness of the contrast between himself and me.

Dark as is my eye to the beauties of religion, I perceive in his countenance an expression of benevolence, humility and meekness, which no hypocrisy can counterfeit. Men of the world, when admitted to an audience with kings, return with a look of greater pride; but this man, who holds daily and intimate communion with the King of heaven, seems verily to regard himself as a miserable sinner! There is not a begger in all his parish, nor in the world, with whom he would not rejoice to converse familiarly upon the interests of the soul. No insult can excite him to anger; for he considers him who endured the contradiction of sinners against himself, though Lord of all. The chamber of sickness is no stranger to his footsteps,—for he remembers that the redemption of the soul is precious, and at death ceaseth for ever. In the house of mourning and the cottage of poverty—wherever the voice of affliction is heard—there you may find him, administering the consolations of religion to those who are entitled to them, and inviting those who are not, to taste and see that the Lord is good.

His anxiety is not for earthly distinctions, or earthly pleasures. All these he leaves to the multitudes who choose them, alas! as their chief good. His eye looks far beyond. Other scenes open before him; other hopes and other joys. Often from his secret retirement does the fervent prayer arise,

"Call me away from flesh and sense."

And when he beholds the prosperity of the wicked—proud of their ill-gotten wealth, and forgetting God in the profusion of His mercies—his heart exclaims, what he would hardly dare to pronounce in words,

"Your heaps of glittering gold are yours,
And my Redeemer's mine."

May such a minister ever be my portion. May he stand by my dying bed, and utter the last funeral prayer over my dust. And may those who know not the blessedness of such a counsellor and guide, learn it by sweet experience, ere they pass that bourne whence no traveller returns!—*Rec. & Tel.*

Family Preacher.

No. 49.

IMPORTANCE OF PREACHING CHRIST CRUCIFIED.

"Before whose eyes Jesus Christ hath been evidently set forth, crucified among you."—*Gal. iii.* 1.

Under any circumstances it is both sinful and unwise to turn away from the truth as it is in Jesus; it bespeaks us blind to our own interest, as well as regardless of the glory of God. But that which rendered such conduct inexcusable in the Galatians, was the degree of evidence with which the gospel was attended, and the abundance of evangelical preaching which they enjoyed. It had been the great object of the apostles' ministry to set forth Christ, and perhaps they had done this more especially to the Galatians; so that though they had never seen Christ in the flesh, yet with such advantages as they possessed, it was as if they had actually seen him.

I. Endeavour to ascertain the import of the terms employed in the text.

By "setting forth Christ crucified," is not meant a setting forth merely his bodily sufferings, or giving a tragical description of his agony in the garden, or on the cross. The evangelists never attempt any thing of this kind in their narrative; on the contrary they state the circumstances with great brevity and simplicity, without any colouring or reflections of their own. The principal reason is, that however great the sufferings which our Lord endured, the virtue of atonement did not consist in the degree of suffering, but in the dignity of him that suffered. Such a representation may indeed affect the passions, but other views of the subject are more edifying and more useful.

1. Christ is set forth in the gospel as "The great propitiation, by which God's righteousness might appear in the remission of sins." Rom. iii. 25. It was evident that God had pardoned the sins of old-testament believers, and taken them to heaven, long before the true sacrifice was offered up; the righteousness of God's conduct was therefore in some degree implicated, and it was needful that it should be thoroughly cleared up. The gospel by setting forth the death of Christ as an atonement for sin, makes a public declaration of God's righteousness, and shows at once how he can be just, and yet the justifier of him that believeth in Jesus.

2. Christ is set forth as *the great expression of divine love to a sinful and perishing world.* Other proofs had been given of God's love and mercy, in his long suffering and kindness towards men; but this is the greatest of all, and infinitely surpasses all the rest. John iii. 16. If God would give an expression of his love to sinners, it became him to do it in a manner suited to the unbounded goodness of his nature; and herein he hath commended his love towards us. Rom. v. 8. 1 John iv. 9, 10.

3. Christ is set forth in the gospel as affording *the strongest proof of God's displeasure against sin.* The wrath of God had been revealed from heaven in various forms, against the ungodliness and unrighteousness of men; but the sufferings of Christ for us were the grand expression of God's infinite hatred of sin. In him sin was openly and publicly condemned, when he was made a curse for us. Rom. viii. 3. Gal. iii. 13.

4. Christ crucified is set forth as the only foundation of a sinner's hope. It is the tenor and import of the whole gospel, that there is salvation in no other. As the brazen serpent was exhibited to the Israelites for their healing, even so is a crucified Saviour exhibited to us as the only medium of life and salvation. Here it is that sinners must look, and from hence alone derive their hope of acceptance with God. John i. 29. iii. 14, 15.

5. The terms in the text further denote, "the high degree of evidence which attended the ministry of the apostles," especially among the Galatians. Christ was set forth of old by promises, by types, and prophecies; but all this was dark and obscure. Sinners are now directed to behold the Lamb of God, and we all with open face behold as in a glass the glory of the Lord. There was a particular plainness in the preaching of the apostles, and Christ was evidently set forth, crucified among them. It was now shown that types and prophecies received their accomplishment in Jesus, and the fullest possible demonstration attended it. Hence those who hear the gospel are the more sinful and inexcusable, in not obeying the truth, and receiving it in love.

II. Consider the importance of setting forth Christ in the preaching of the gospel.

It was the substance of the apostolic ministry to exhibit a crucified Saviour. Paul would glory in nothing else, and determined to know nothing else; all their preaching was called, "a preaching of Christ to the people." It is also a principal part of the work of the Holy Spirit to take of the things of Christ, and show them unto us; it should therefore be the great object of the Christian ministry to co-operate with this design. Three important ends in particular are answered by it—

1. To exhibit Christ crucified "will tend to prove the hearts of men," and make them manifest; and nothing besides has so direct a tendency to do it. If we have any real love to God, any love to righteousness, to the souls of men, or to our own souls, the doctrine of the cross will make it evident. We shall immediately feel and discover a peculiar relish for it, it will be to us a savour of life unto life, and the name of Jesus will be as ointment poured forth. If destitute of love to God and man, and all virtuous affection, the doctrine of the cross will be to us a savour of death unto death. The preaching of Christ crucified was to the Jews a stumbling block, and to the Greeks foolishness—but to them which are saved, Christ the wisdom of God, and the power of God. 1 Cor. i. 23, 24.

2. To set forth Christ crucified is the only way of giving peace to souls in distress for sin. When a sinner is brought under the terrors of the law, made to see and realise his guilt and danger, and to feel his need of a Saviour, he is apt to look inward for some qualification to recommend him to Christ; but to set forth a crucified Saviour is to point him to the only refuge and to show him at once his remedy. The penitent is often led to examine himself for evidences of grace in order to obtain comfort, and is as often disappointed, while the cross of Christ is overlooked. Let the sinner then direct his eyes to Jesus, and look to Calvary, for all his help must come from thence. Or if we desire a more spiritual and humble frame of mind, no means are so effectual to its production as the contemplation of a crucified Redeemer. If the doctrine of the cross will make us happy, we have great reason to be so; if it will not, there is no help for us in God.

3. To exhibit Christ crucified is the way to draw forth and bring into exercise all the Christian graces. The doctrine of the cross furnishes fresh motives for repentance, gives a direct incentive to holy love, and lays again the foundation of our hope. If this doctrine were withheld, or only occasionally exhibited, it would becloud the whole of the Christian system, and deprive it of the power of healing the broken in heart.

4. The preaching of Christ crucified is that which leaves all unbelievers without excuse. It will be impossible for those to plead ignorance of the way of salvation, "before whose eyes" this truth has been evidently set forth. If such should eventually perish, it will not be for lack of knowledge, but for want of a heart to attend to the things which belong to their everlasting peace.

SANDWICH ISLANDS.

The particulars contained in the following letter from Mrs. Bingham to her sister, in this city, will be read with lively interest, by the friends of missions, and of practical piety, though intelligence of a later date, from this station, has already been published.

[*Connecticut Observer.*

Honoruru, Oahu, Sandwich Isles, March 11, 1825

My Dear Lucy,

As usual, it seems very difficult for me to take my pen: but I can scarcely forbear, for it is truly an interesting season with us. Interesting in many points of view. After almost a year's silence we hear again from our beloved land. At the same time we hear the mournful tidings of the death of the king and queen of these Islands, long the subjects of many an anxious thought. We hear the tidings announced to the nation—a nation too, who, but a short time since, would have gloried in making manifest, at such an event, some of the darkest deeds of the human heart. Nor is this all of interest. We hope that we see signs of life in this same poor people, over whom the shadows of death, from age to age, have brooded with an impenetrable darkness.

And here I would neither raise your hopes too high, nor yet fail to speak of what we believe our gracious God is doing.

If I simply state a few encouraging facts that have occurred since this new year commenced, reminding you at the same time that the great mass of the nation is sunk in low depths of degradation and wretchedness, you will not think the battle is won, and that nothing now remains but to shout the victory. But while we acknowledge that God alone knoweth the heart, our eyes are gratified to see those, who, in his wise providence, are now the supreme rulers of the land, bowing before his mercy-seat, humbly confessing their vile transgressions, deploring their wretched state and that of their people, and beseeching God's free grace through a once crucified now exalted and glorified Redeemer, to deliver them from their pollution, and bestow on them eternal life.

Kaahumanu, from whose haughty presence one insensibly drew away, now, *apparently*, as a little child, begs to be led to Jesus. We have been slow to give her credit for any interest, at heart, in the good work she has been, for some time, steadily and consistently promoting. But her changed appearance—her attention to whatever is communicated to her of divine truth—her apparent delight in prayer—her fidelity in exhorting others to obey the gospel—together with her now amiable deportment, all encourage us to hope that the Spirit of God is at work in her soul. We have for some time calculated upon her influence in the work of instruction here, as we had gradually increasing evidence that her confience in the mission was acquiring strength. For a long time after our arrival though we had never any evidence that she opposed our object, the formal *a-ro-ha*, (with) perhaps her little finger offered in salution, accompanied by an inquisitive, penetrating, indescribable look, was the most that was generally expected by the different members of the mission.

After that illness, of which I gave you a detailed account, in a former period of my journal, she was somewhat more accessible. She appeared quite different at the time, and always after that, when I visited her, she called me to seat myself on the mats by her, and in a more affable manner entered into conversation. But it is her present appearance of which I would speak now: and this, to us who can make the contrast from our own observation, is truly pleasing. We love to see her on her knees in a circle of praying females—hear her confess her sins and implore the Divine Mercy. Nor is it with less interest that we observe her devout appearance, while others in the little circle, her inferiors, who would once have thought it necessary to go almost on their hands and knees as they entered the door, lift up their voice in prayer to Him, who respects not the persons of men, or speak of their determination to yield obedience to the laws of Christ.

It was in her first meeting with us in one of these circles, after her return from Tauai, sometime last month, that she gave us a brief but very interesting account of the manner in which her mind had been led, since the death of Taumuarii, which occurred last May. In this simple, and evidently unstudied relation, given with stifled tears, her suppressed emotions once and again choked her utterance. We were prepared, from Mr. Whitney's account of her, while at Tauai, to expect some evidence of a desirable spirit in her which he had confidence to believe "neither the winds nor the waves could sweep away in her passage to us;" but our hearts were melted to hear, from her own lips, what had so much the appearance of being of the Spirit of God. But while we rejoice, and endeavour to give the power where it is due, we still rejoice with trembling.

Karaimoku also appears exceedingly well, and his influence is happy. He is more silent and less disposed to make a display of his authority in turning the people. At the close of the Wednesday lecture, this week, the day on which intelligence was received of the death of the king and queen, he rose and recommended to the teachers, of which there is a considerable number at this place, to offer special prayer of humiliation, morning and evening till after the second succeeding Sabbath, with reference to that afflictive dispensation of providence; and to bewail their own and the nation's sins. The letters also which he dictated yesterday morning, signed by the young prince, Kaahumanu and himself, and sent to the different islands to announce the sad tidings, recommending the same period as a season of special prayer, were happy proofs of a very favourable state of feeling.

The objects of the mission being patronized by two such important chiefs, it might be expected that a desire to secure their favour would alone induce some to give also an approving voice, but there are others whose hearts we hope God's grace is inclining to receive the truth in love. Opiia, the sister of Kaahumanu, has for a longer period than almost any other one, been attentive to all the means of grace within her reach. Her whole deportment, for two years or more, has been more consistent than could have been expected of any one, so late a heathen, who was not taught of God. She appears not to overlook the distinction between the religion of the lips and the religion of the heart; and has taken a very active part in promoting the cause, especially since the commencement of the present year. Kearii-ahonui, son of the late Taumuarii, and now the acknowledged husband of Kaahumanu, distinguished himself in his efforts to impart to others what he has obtained of the word of God. He has long been considered as of pleasing promise, but for a few months past appears as one brought into the kingdom. Instead of indulging in habits of indolence so common heretofore among those of the highest rank, this young chief is now found, from morning till night, either in seeking instruction or imparting it to others. It is part of his daily business to go from house to house through this populous village, seeking the high and the low, to exhort them, and pray with them as he finds opportunity. Not unfrequently, when it is quite time we were all at rest, on his return from an evening tour, he will come silently into Mr. B's study, his heart quite full, to tell him something of his hope and his discouragements. With equal readiness he takes the place of teacher in a school-room, and that of pupil when he can be instructed. On the Sabbath, he travels several miles to make known the word of God. Many things of much interest, have appeared in him, particularly since his return from Tauai, and also during his stay there; but I may have said enough to lead you to offer praise for what we already witness, and to beseech the free grace of God for him and others, that they may endure unto the end.

While speaking of these persons of rank, for whom we are allowed to indulge some hope, that to them the gospel has not been sent in vain, I cannot forbear mentioning the case of poor blind Puaaiti, who seems, like blind Bartimeus of old, to love the sight-giving Saviour, and joyfully to follow him. He is about to be propounded, at Lahaina, for admission to the Church.

It is now more than two years that we have thought there might be hope in the case of Kapiolani, but as her knowledge increases, her love of good things, and her zeal in efforts to extend the light, greatly strengthen this hope and encourage our hearts. She was a particular friend of the late queen, and much associated with her. They too were foremost in all external improvements; but as more of the language was acquired, so that religious instruction could be better conveyed to their dark minds, Kapiolani began to give evidence of a serious concern for something more than the dress of her person or the improvement of her temporal condition. She now takes the decided stand of one who professes to love the truth and who daily exhorts her countrymen to obey the gospel. The late tour across the island of Hawaii—her visit at the station at Waiakea and at the burning volcano, her descent into the crater in opposition to the remonstrances of the worshippers of that imaginary diety—her bowing there in prayer with her company before Jehovah, the everliving God, are circumstances, regarded by us with the most lively interest, and will doubtless be followed with much good. Let me exhort you, my dear L. and through you those who love Zion, with whom you have intercourse, to continue in supplication for the outpouring of the Spirit of God upon this part of the vineyard of our Lord.

Most affectionately yours,

S. M. Bingham.

INTERESTING FACT.

The following interesting fact of a young Indian Chief, of the Pawnee nation, at the foot of the Rocky Mountains, who was on a visit to Washington in the winter of 1824, is extracted from a letter of the Rev. Richard Reece, to the editor of the London Wesleyan Methodist Magazine:— [*Rel. Mess.*

This young warrior, of fine size, figure, and countenance, is now about twenty-five years old. At the age of twenty-one, his heroic deeds had acquired for him in his nation, the rank of '*the bravest of the brave.*' The savage practice of torturing and burning to death their prisoners existed in this nation. An unfortunate female, taken in war, of the Paduca nation, was destined to this horrible death. The fatal hour had arrived, the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the wood was about to be kindled and the spectators were on the tip-toe of expectation, this young warrior, who sat composedly among the chiefs, having before prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, loosed the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed toward the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as the act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied through the wilderness toward her home, till she was out of danger. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was the respect entertained for him, that no inquiry was made into his conduct; no censure was passed on it; and since this transaction, no human sacrifice has been offered in this or any other of the Pawnee tribes. Of what influence is one bold act in a good cause!

On the publication of this anecdote at Washington, the young ladies of Miss White's seminary, in that city, presented this brave and humane Indian, with a handsome silver medal, on which was engraven an appropriate inscription, accompanied by an address, of which the following is the close: "Brother, accept this token of our esteem; always wear it for our sake; and when you have again the power to save a poor woman from death and torture, think of this and of us, and fly to her rescue."

IRISH SUNDAY SCHOOL SOCIETY.

This Society was founded in the year 1809. At that time there existed only *Seventy* Sunday Schools in all Ireland: and these Schools were probably conducted with little of order or system. During the first year of its establishment, the Society assisted but *Two* Schools. There are, however, now in connexion with it, 1702 Sunday Schools, which are reported to contain 12,837 gratuitous Teachers, and 130,851 Scholars.

The object of this Society is to promote the establishment and facilitate the conducting of Sunday Schools in Ireland, by disseminating the most approved plans for the management of such Schools, by supplying them with Spelling Books, and copies of the Sacred Scriptures, or Extracts, without note or comment, either gratuitously or at reduced prices.

It does not assume to itself any control over the internal regulations of the schools in connexion with it, nor use any other interference in their concerns, than that of kind admonition and advice.

It does not disseminate amongst the Schools any Book relating to religious instruction except the Scriptures, without note or comment, or extracts therefrom.

The number of Schools connected with this Society has rapidly increased from its commencement, so that in the last Report there were in the provinces of

	Schools	Scholars	Teachers
ULSTER,.....	1222	118,271	9,492
LEINSTER,....	206	2,883	2,145
CONNAUGHT,	91	3,993	492
MUNSTER,.....	93	6,004	707
	1702	130,851	12,837

The issue of Books from the Depository gratuitously, and at reduced prices, since the establishment of the Society, has amounted to 10,024 Bibles—155,271 Testaments—125,190 Spelling Books—1,698 Books of "Hints for Conducting Sunday Schools."

The practical benefits which have resulted from the Sunday School system of instruction, have been of a most beneficial nature, in numerous instances.—"The Sabbath is no longer wasted or profaned as the day for idle sports and petty depredations, but becomingly appropriated to its intended object, the acquisition of religious knowledge, and the enjoyment of devotional feeling—Children trained up in the principles of Christianity—Parents benefitted by the lessons and example of their offspring—the general habits and manners of the poor improved—domestic comforts promoted—the labours of Parochial and other Ministers facilitated—an increased attendance of both Parents and Children at Public Worship—the Holy Scriptures introduced and valued in families where hitherto they were unknown—a bond of connexion established between the different ranks of society—the rich made acquainted with the wants and actual circumstances of their poorer neighbours, and induced to adopt other means for their relief and comfort."

This Society receives no aid by any grant from the Legislature, and depends solely upon voluntary contributions for its support. Next to the London Hibernian Society, it has done more for the scriptural instruction, and consequent moral improvement of Ireland, than any institution which now occurs to our recollection; we therefore recommend it to the attention of our readers. Subscriptions are received in London, at Messrs. Pugets, St. Paul's Church Yard, and at 32, Sackville-street.

London Christian Guardian.

Christian graces are like perfumes; the more they are prest, the sweeter they smell; like stars, that shine brightest in the dark; like trees, the more they are shaken the deeper root they take, and the more fruit they bear.

THE RECORDER.

PHILADELPHIA:

SATURDAY MORNING, April 29, 1826.

Commentaries on the Scriptures.—As we have given the opinion of Horne on the subject of Scott's Commentary, we think it but right to present our readers with what he has to say, in reference to the others, which were named, and we commence with his opinion of the celebrated work of Dr. Clarke.

"Three volumes of this elaborate work have appeared, comprising the whole of the New Testament, and nine parts of the Old Testament, from Genesis to the book of Psalms. In this work, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the ancient versions; 'the most difficult words are analysed and explained; *the most important readings in the editions of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach on the New are noticed;* the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews, and neighbouring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity.' The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages."

To this remark we can only add, that we read the Commentary of Dr. Clarke on most subjects, with great pleasure and advantage; but think that its value is much diminished by some very visionary ideas, and curious, rather than useful speculations. There is, however, no serious objection, and this objection is, that as far as we can understand his view, we consider Dr. Clarke in an error, on the subject of what is technically called, the eternal generation of the Son of God. This position of eternal sonship, he appears to us to deny, and consequently, he does not correspond in views with the Articles of the Church of England; for this doctrine is expressly asserted in the second article. He is looked upon as heterodox, in this important point, by many of his own denomination; and Watson, certainly the greatest man now belonging to the Methodist connection, has written a work against the positions taken by Dr. Clarke. We have not seen this work of Watson, but we have understood that it is a most masterly production; *and this we should judge from the other works of the same author,* with which we are acquainted. In other respects, we think the Commentary of Dr. Clarke very valuable, and he appears to have taken unwearied pains to illustrate the meaning of the Scriptures, by allusions to the manners and customs, &c. of eastern nations,—a task to which he was eminently qualified.

The Commentary of D'Oyly & Mant, is printed with the text according to the authorized version, with notes explanatory and practical. These notes are taken from the most eminent writers of the Church of England and Ireland, and much labour appears to have been bestowed on the formation of tables, maps, plans, &c. The following are the remarks of Horne on this work:

"This work, which is published under the sanction of the venerable society for promoting Christian Knowledge, professes to contain only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These results, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed. Since the sale of twenty thousand copies proves the estimation in which this laborious work is held. Of the labour attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for the purpose, amounting to several hundred volumes. On the fundamental articles of Christian verity—the Deity and atonement of Jesus Christ, and the personality and offices of the Holy Spirit—this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit. An index of matters, and a concordance, together with a geographical index, are subjoined. The stereotype paper copies are unquestionably the cheapest of all the commentaries extant. There is a good concordance in 4to. edited by the Rev. T. W. Bellamy, M. A. which is usually bound up with this commentary: and in the year 1815, the Rev. Dr. Wilson published another work, which is much more complete than that annexed to the work; and the student, who can afford it, will do well to purchase it."

This work has been re-published in this country, under the superintendence of the Rt. Rev. Bishop Hobart, of New York, who has added many extracts selected by himself. The work is unquestionably a valuable one, and when we say that we have not read it with the same pleasure which we have either of the others before named, we say as much as is expected, and are willing to allow, that it may be for want of taste and judgment in ourselves. We wish every one to be fully persuaded in his own mind. We have stated our predilections for the work of Scott, and our reasons,—these reasons are satisfactory to ourselves, whatever they may be to others. We take the main value of a Commentary to be in its tendency to promote *spiritual edification:* and while we allow that this is the tendency of all the commen-

taries named, we express our opinion that the Commentary of Scott is the most eminently calculated to produce this effect.

We are inclined to think that persons generally, are disposed to set too high a value on the Commentaries, and are not sufficiently careful to pay a proper attention to the sacred unincumbered text. The best method of understanding Scripture, is to seek by prayer *spiritual comprehension;* if we neglect this duty we shall fail to receive a *spiritual benefit.* We may attain to a great measure of head knowledge, while our hearts are totally unaffected by Divine truth. Let our readers consult what Commentaries they may, we will venture to pronounce, that if they do not go to the Lord and endeavour to make him his own interpreter, they will read to small purpose.

Sunday School Accomodations.—The utility of Sunday Schools is a matter now so universally acknowledged, that it would be superfluous to occupy the time of our readers in any remarks of a general character. There are many improvements, however, yet to be made in the methods of carrying on Sunday school instruction; and there are many improvements yet to be made in the arrangements for the most judicious accommodation of Sunday schools. Before these things, however, can be well accomplished, there must be a better spirit awakened among our people, on the subject of the intimate connection between Sunday schools, and the vital interests of the congregations to which they may be attached. There is many a congregation which is extremely liberal in its contributions when called for; but the misfortune is, that the people look upon this as a mere giving away a little money in charity, on what they are willing to allow to be a good object; but they never consider the Sunday school as it ought to be considered,—a valuable and valuable appendage to the establishment itself; and really on account of its value entitled to the fostering care of the church authorities, both lay and clerical. We think, however, that a somewhat better state of feeling is beginning to go forth, and in the very efforts which are made for the accommodation of Sunday school-, there is the evidence of a growing more favourable sentiment on this subject. Still how very few of our churches have any particular seats provided: generally the Sunday scholars occupy seats merely upon sufferance. In many congregations look upon them as intruders. Many of our people are like the Chief Priest and others, who were offended at the children crying in the Temple, and saying, Hosanna to the Son of David; and for pretty much the same reason, viz. that the advancement of the children and their zeal, put to shame the difference and lukewarmness of their superiors in age and opportunities. Added to this, how few churches are there where Sunday school rooms have been provided by the regular authorities. For the most part, children are taught in the pews, or, if this is not the case, they are taught in those rooms which have been provided, not by the church, but by the zeal and perseverance of the teachers; who, to their labour of instruction, have been compelled to add the labour and the expense of furnishing accommodations for instruction. This ought not so to be. Every church ought to provide suitable rooms for teaching, and suitable accommodations when the children are in attendance on the public worship of the sanctuary.

Our object at present is to call the attention of our readers to the important subject of Sunday school rooms. We say important, because we are fully persuaded that the progress of instruction is very greatly hindered by the want of rooms particularly adapted to this purpose. In an article, in the American Sunday School Magazine, for September, 1824, we find the following remark:

"A dozen teachers with 50 or 100 scholars belonging to a church, otherwise deemed respectable, are frequently to be found pent up in some mere shed, no better than is allotted to the meaner animals. Others are compelled to meet in places, though of greater cost, scarcely as well suited to the purposes for which they are used. The teachers are frequently doomed to an hour's labour on the Sabbath morning to arrange the desks and benches with which the common school room is lumbered, before they can enter on the holier duties of the day. Then another hour is required to restore the furniture to its wonted week-day place. Very few of the common school rooms which can be procured for a Sunday's use, are convenient for the purpose. This is a fact with which Sunday school teachers in our large cities are too well acquainted."

How can it be supposed that the business of instruction can be well carried on where there is such a want of proper facilities? And among the marvellous things appertaining to Sunday schools, is the zeal with which teachers, year after year, have persevered in the very face of all these difficulties and discouragements. We deem it the duty of every congregation, we mean through its vestry, if the church be Episcopal, or session, if it be Presbyterian, &c. to provide two good rooms, well and appropriately furnished, the one for the male, and the other for the female schools; and the business of Sunday school instruction cannot be judiciously carried on unless these means are provided.

As the rooms for instruction are matters of great importance, we have taken pains to inform ourselves on the best method of their construction; and, for the advantage of those of our readers who may be turning their attention that way, we subjoin a plate, which gives a ground plan of a Sunday school room, with the necessary explanations. The plate, with the explanations, will be seen on the 3d page of

THE RECORDER.

PHILADELPHIA:

SATURDAY MORNING, APRIL 29, 1826.

Commentaries on the Scriptures.—As we have given the opinion of Horne on the subject of Scott's Commentary, we think it but right to present our readers with what he has to say, in reference to the others, which were named, and we commence with his opinion of the celebrated work of Dr. Clarke.

"Three volumes of this elaborate work have appeared, comprising the whole of the New Testament, and nine parts of the Old Testament, from Genesis to the book of Psalms. In this work, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the ancient versions; 'the most difficult words are analysed and explained; *the most important readings in the collections of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach, on the New are noticed;* the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews, and neighbouring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity.' The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages."

To this remark we can only add, that we read the Commentary of Dr. Clarke, on most subjects, with great pleasure and advantage; but think that its value is much diminished by some very visionary ideas, and curious, rather than useful speculations. There is, however, one serious objection, and this objection is, that, as far as we can understand his view, we conceive Dr. Clarke in an error, on the subject of what is technically called, the eternal generation of the Son of God. This position of eternal Sonship, he appears to us to deny, and consequently, he does not correspond in views with the Articles of the Church of England; for this doctrine is expressly asserted in the second Article. He is looked upon as heterodox, in this important point, by many of his own denomination; and Watson, certainly the greatest man now belonging to the Methodist connection, has written a work against the positions taken by Dr. Clarke. We have not seen this work of Watson, but we have understood that it is a most masterly production; and this we should judge from the other works of the same author, with which we are acquainted. In other respects, we think the Commentary of Dr. Clarke very valuable, and he appears to have taken unwearied pains to illustrate the meaning of the Scriptures, by allusions to the manners and customs, &c. of eastern nations,—a task for which he was eminently qualified.

The Commentary of D'Oyly & Mant, is printed with the text according to the authorised version, with notes explanatory and practical. These notes are taken from the most eminent writers of the Church of England and Ireland; and much labour appears to have been bestowed on the formation of tables, maps, plans, &c. The following are the remarks of Horne on this work:

"This work, which is published under the sanction of the venerable Society for promoting Christian Knowledge, professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These results, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed; and the sale of twenty thousand copies proves the estimation in which this laborious work is held. Of the labour attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. On the fundamental articles of Christian verity,—the Deity and atonement of Jesus Christ, and the personality and offices of the Holy Spirit,—this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit. An index of matters, and a concordance, together with a geographical index, are subjoined. The small paper copies are unquestionably the cheapest of all the commentaries extant. There is a useful concordance in 4to. edited by the Rev. T. W. Bellamy, M. A. which is usually bound up with this commentary: and in the year 1818, the Rev. Dr. Wilson published another index, which is much more complete than that annexed to the work; and the student, who can afford it, will do well to purchase it."

This work has been re-published in this country, under the superintendence of the Rt. Rev. Bishop Hobart, of New York, who has added many extracts selected by himself. The work is unquestionably a valuable one, and when we say that we have not read it with the same pleasure which we have either of the others, before named, we say as much as is expedient, and are willing to allow, that it may be for want of taste and judgment in ourselves. We wish every one to be fully persuaded in his own mind. We have stated our predelictions for the work of Scott, and our reasons,—these reasons are satisfactory to ourselves, whatever they may be to others. We take the main value of a Commentary to be in its tendency to promote *spiritual edification;* and while we allow that this is the tendency of all the commentaries named, we express our opinion that the Commentary of Scott is the most eminently calculated to produce this effect.

We are inclined to think that persons generally, are disposed to set too high a value on all the Commentaries, and are not sufficiently careful to pay a proper attention to the sacred, unincumbered text. The best method of understanding Scripture, is to seek by prayer a *spiritual comprehension:* if we neglect this duty we shall fail to receive a *spiritual benefit.* We may attain to a great measure of head knowledge, while our hearts are totally unaffected by Divine truth. Let our readers consult what Commentaries they may, we will venture to pronounce, that if they do not go to the Lord, and endeavour to make him his own interpreter, they will read to small purpose.

Sunday School Accomodations.—The utility of Sunday Schools is a matter now so universally acknowledged, that it would be superfluous to occupy the time of our readers in any remarks of a general character. There are many improvements, however, yet to be made in the methods of carrying on Sunday school instruction; and there are many improvements yet to be made in the arrangements for the most judicious accommodation of Sunday schools. Before these things, however, can be well accomplished, there must be a better spirit awakened among our people, on the subject of the intimate connection between Sunday schools, and the vital interests of the congregations to which they may be attached. There is many a congregation which is extremely liberal in its contributions when called for; but the misfortune is, that the people look upon this as the mere giving away a little money in charity, upon what they are willing to allow to be a good object; but they never consider the Sunday school as it ought to be considered,—a wholesome and valuable appendage to the establishment itself; and, really on account of its value, entitled to the fostering care of the church authorities, both lay and clerical. We think, however, that a somewhat better state of feeling is beginning to go forth, and in the very efforts which are made for the accommodation of Sunday schools, there is the evidence of a growing more favourable sentiment on this subject. Still, how very few of our churches have any particular seats provided: generally the Sunday scholars occupy seats merely upon sufferance, and many congregations look upon them as intruders. Many of our people are like the Chief Priest and others, who were offended at the children crying in the Temple, and saying, Hosanna to the Son of David; and for pretty much the same reason, viz. that the advancement of the children and their zeal, put to shame the indifference and lukewarmness of their superiors in age and opportunities. Added to this, how few churches are there where Sunday school rooms have been provided by the regular authorities. For the most part, children are taught in the pews, or, if this is not the case, they are taught in those rooms which have been provided, not by the church, but by the zeal and perseverance of the teachers; who, to their labour of instruction, have been compelled to add the labour and the expense of furnishing accommodations for instruction. This ought not so to be. Every church ought to provide suitable rooms for teaching, and suitable accommodations when the children are in attendance on the public worship of the sanctuary.

Our object at present is to call the attention of our readers to the important subject of Sunday school rooms. We say important, because we are fully persuaded that the progress of instruction is very greatly hindered by the want of rooms particularly adapted to this purpose. In an article, in the American Sunday School Magazine, for September, 1824, we find the following remark:

"A dozen teachers with 50 or 100 scholars, belonging to a church, otherwise deemed respectable, are frequently to be found pent up in some mere shed, no better than is allotted to the meaner animals. Others are compelled to meet in places, though of greater cost, scarcely as well suited to the purposes for which they are used. The teachers are frequently doomed to an hour's labour on the Sabbath morning, to arrange the desks and benches with which a common school room is lumbered, before they can enter on the holier duties of the day, and another hour is required to restore the furniture to its wonted week-day place. Very few of the common school rooms which can be procured for a Sunday's use, are convenient for the purpose. This is a fact with which Sunday school teachers in our large cities are to well acquainted."

How can it be supposed that the business of instruction can be well carried on where there is such a want of proper facilities? And among the marvellous things appertaining to Sunday schools, is the zeal with which teachers, year after year, have persevered in the very face of all these difficulties and discouragements. We deem it the duty of every congregation, we mean through its vestry, if the church be Episcopal, or session, if it be Presbyterian, &c. to provide two good rooms, well and appropriately furnished, the one for the male, and the other for the female schools; and the business of Sunday school instruction cannot be judiciously carried on unless these means are provided.

As the rooms for instruction are matters of great importance, we have taken pains to inform ourselves on the best method of their construction; and, for the advantage of those of our readers who may be turning their attention that way, we subjoin a plate, which gives a ground plan of a Sunday school room, with the necessary explanations. The plate, with the explanations, will be seen on the 3d page of this paper. The room is 28 feet in length, by 22 in breadth; and is the one attached to the Presbyterian church, in Arch-street, under the pastoral care of the Rev. Thomas H. Skinner.—There is one precisely on the same plan under the vestry room of St. Andrew's church, though not quite so large. We believe that this plan affords by far the greatest number of advantages for this method of instruction; and though both these rooms have now been used nearly three years, they are not found to be attended with any inconveniences. We would fain hope that in the building of all new churches this matter may be well attended to, as then the additional expense is but trifling; whereas, if it is neglected, it is a source of continual anxiety, and often of much expense. We have written thus much on the subject, because we feel deeply interested in all the circumstances of Sunday school instruction. We look upon this as among the most important means of bettering the moral and religious condition of the young, and next in rank to the efforts of Bible and missionary societies. We hail every step towards improvement even in the methods of instruction, or in the accommodation of teachers and scholars, as an increase in the usefulness of the institution; and these views will excuse to our readers the long article to which we have called their attention.

Anniversary of the New York Protestant Episcopal Sunday School Society.—The ninth anniversary of this institution, comprising the schools of thirteen of the Episcopal Churches, was celebrated in St. Paul's Chapel yesterday afternoon, at 4 o'clock.

This was indeed a most interesting celebration, upwards of 1300 male and female children belonging to these schools, were assembled, and, with their respective superintendents and teachers, completely filled the ground floor of this spacious edifice. A large congregation of the friends of the institution, occupied the galleries, which were appropriated for their accommodation. Evening Prayer was conducted by the Rev. Thomas Breintnall, Rector of Zion Church, and an appropriate Address delivered by the Rev. Henry U. Onderdonk, Rector of St. Ann's Church, Brooklyn. The scholars then united with the congregation in singing, and the interesting and impressive services were closed, with some appropriate collects, and the benediction by the Rt. Rev. Bishop Hobart, the President of the Society.

The appearance and deportment of the children on this occasion, were highly gratifying, and gave satisfactory evidence of the excellent system of discipline which is maintained in these schools.

[*Evening Post.*

MARINE BIBLE SOCIETY.

The Marine Bible Society of the port of New York celebrated its tenth anniversary on Monday evening last in the Rev. Dr. Milnor's church, in Beekman-street. John Westfield, Esq. the President of the Society, took the chair, and the Rev. Mr. Chase, of the Methodist church, read the Report, after which the meeting was addressed by the Rev. Dr. Bangs, Peter Hawes, Esq. and the Rev. Dr. Spring. We are sorry to learn from the report that this society is still languishing for want of patronage. During the past year only $217 have been received into the treasury from subscriptions and donations to the Society, from the sale of Bibles, from the boxes which have been put on board of vessels and steamboats, and the various other measures which have been resorted to in aid of the funds; and the whole number of Bibles and Testaments distributed by the Society during the same period is only 181. During the ten years which have elapsed since the formation of the Society, 4627* Bibles and Testaments have been distributed, or on an average 462 annually. It would seem, therefore, that the Society is sinking, the amount effected the past year being scarcely one third of the annual average. For the honour of our city we hope that something will be immediately done to wipe away this reproach. There are more seamen in New-York than in any other port on the globe except London, and it is deeply to be lamented that the only Institution established for the purpose of supplying this numerous body of men with the Word of Life, should be under the necessity of publishing to the world that the annual income, which they derive from a city of 170,000 souls, including the proceeds of their *sales*, is diminished to the paltry sum of $217!

The following anecdotes were related at the meeting, by Dr. Bangs and Mr. Hawes. We copy them from the Commercial Advertiser. *N. Y. Obs.*

Dr. Bangs observed:—I was, sir, acquainted with a gentleman, (a soldier,) who told me that the first impressions of truth upon his mind were made by a single leaf of the New Testament, picked up in the street, whereon was related the sufferings and death of our blessed Lord. That man, I have no doubt, died in the faith, and is now in the realms of glory. And if a single leaf of that sacred volume is so valuable, how incomparably precious must be the whole of that book from which we all, as Christians, derive our hope of a glorious immortality. Put it, therefore, I pray you, into the hands of sailors; and let those who go down to the sea in ships, and do business in the mighty waters, who behold the wonderful works of God in the deep, be led to comtemplate them in his sacred word.

Mr. Hawes related the following: "In the town of Hanover, N. J. lived a poor but pious woman—she had around her a large family—her means were small—one cow constituted the bulk of her means for the supply of the wants of her family; and from this daily stipend she was desirous of saving sufficient to make one cheese. By the strictest economy, and the most frugal thrift, she contrived daily to deposit with a neighbour in better circumstances, her pint or half pint of milk, and, at the end of the season, found herself in possession of sufficient for the accomplishment of her wishes. The cheese was made. But a few days after, however, she was called into a family, poorer in circumstances than herself, for—they had no Bible! The good women was distressed—no Bible!—What was to be done?—She had not the means of procuring one for them, and they could not procure it themselves. In the midst of her perplexity, she thought upon her cheese, and she hesitated not, but immediately dedicated it to God. For this purpose she made known her design privately to a friend, who, after some hesitation, took the cheese, conveyed it to market, and with the proceeds bought a Bible. On her return from market, on her way home, the friend stopped at Newark, and happening to fall in company with a clergyman from Connecticut, thought it no great breach of confidence to relate the circumstance. The clergyman was struck with astonishment at so great an instance of self-denial; and on his return home, at a religious meeting in Danbury, repeated the story. It acted like electricity: a great stir was created, and societies were formed, and donations were made, to a very considerable amount. One of the clergymen wrote to Hanover an account of the good effects of this singular act of benevolence, and the letter was read in a female society of some fifteen or twenty. All present raised their hands in amazement, except two, who fixed their eyes on the carpet, and did not raise them for some time. At length one of the two took courage, and looking up, and pointing to her who was still silent, with downcast eyes, she said, I am the imprudent friend who has betrayed the secret of that good woman. From this circumstance we may learn, sir, how necessary it is to take into our account, when we are striving to do good, those small means, which are too apt to be overlooked in the glare of great events.

REMARKABLE CONVERSION.

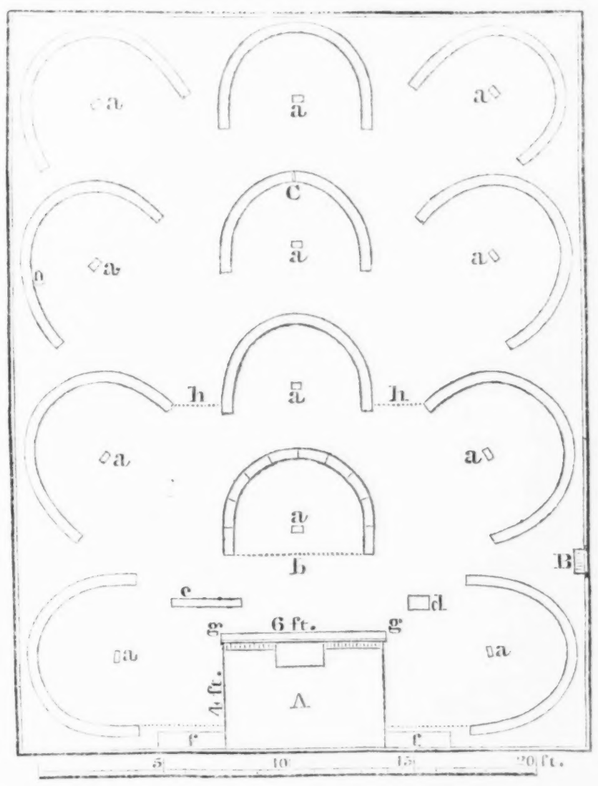
Dr. Bruno, who attended Lord Byron in Greece, and was with him at the close of his mortal career, was an Italian, and brought up in the Church, which includes a system of faith, and doctrine, and service, that to adopt the words of an eminent historian, seem calculated to mock the common sense of mankind. It is not therefore wonderful, that seeing religion only in the mummeries of that superstition, Dr. Bruno considered the Bible, and all revealed religion, as a fable. He had explored all ancient and modern learning, but had still turned away his attention from the Scriptures. After the death of Lord Byron, he came to Geneva, and there became acquainted with one of the agents of the London Continental Society. The conversations which took place between them and other devoted Christians at Geneva, were blessed to Dr. Bruno. His infidelity was completely annihilated; and to use his own words, he saw in christianity a beauty, which he never before imagined to exist in it, and he felt all the admiration of a young pagan just enlightened. He determined to return to Greece, not in the same capacity in which he was with Lord Byron, but as a *Missionary of the Gospel of Jesus Christ;* to carry into Greece that Gospel which before he derided, and to proclaim an emancipation, not from then boudage of the Moslem power, but from the chains of ignorance, superstition and vice.

TRACT ANECDOTE.

CONVERSION OF A FAMILY OF PLAY ACTORS BY A SINGLE TRACT.

Amongst my hearers, says a clerical correspondent of the London Tract Society, I have an elderly gentleman and his wife, who were not many years ago upon the stage. They are now giving very pleasing evidence that they are not ashamed of the Gospel of Christ. From a conversation I held with them lately, I learned that they had been nearly 30 years in the profession, and had brought up their two sons as comedians. During the time they were engaged in theatrical pursuits, one of their sons became seriously concerned about the salvation of his soul, from a tract which was put into his hand by a gentleman, as he was walking in the streets of a populous town in Yorkshire. Soon after this occurrence he left the stage, united himself with the people of God, and now fills a station of great trust and importance, with the highest credit to himself and satisfaction to his opulent employers. This son has been instrumental in inducing the father and mother and brother to renounce their profession, and the whole family are now filling highly respectable situations, and I believe are all regular attendants on the means of grace.

DIAGRAM.



EXPLANATION OF THE PLATE.

A Superintendent's desk.
B Door.
a Teachers' benches or chairs, with a small desk.
b This dotted line is five feet.
d Stove.
e Bench for new scholars before they are placed in a class.
f f Book cases.
g g Seat for visiters.
h h Passages 18 inches wide.

The benches should be 10 inches wide. They may be made in two parts, and united with a hinge as at C, when they are placed in a room occupied for other purposes during the week, which requires their removal.

The seats should be raised about 12 inches from the floor, and when they are placed in a room, not requiring their removal, they should be made fast to the floor, and furnished with backs, 15 inches high, with a slope of about 2 inches, like the back of a common chair. The backs may be made of five or seven pieces of board for each seat, 2 inches wide, placed at equal distances, nailed to the edge of the bench, with a thin band of whitewood, 2 inches wide, let in at the top of the five or seven standards.

The scholars all being seated with their faces towards the Superintendent will give him great advantages in securing good order in the school.

[From the North American Review.]

The following remarks on the subject of the various readings of the, Scriptures are important:"—

"Out of some eight hundred thousand various readings, about seven hundred and ninety-nine thousand are of just about as much importance to the sense of the Hebrew Scriptures, as the question in English orthography is, whether the word *honour* shall be spelled with *u* or without it. Of the remainder, some change the sense of particular passages or expressions; or omit particular words and phrases; or insert them; but not one doctrine of religion is changed; not one precept is taken away; not one important fact is altered, by the whole of the various readings collectively taken. This is clearly the case, in respect to the various readings which are found in the Samaritan and Septuagint, if we except the very few cases of alterations in them, which plainly are the result of design, and which belong to more modern times. There is no ground then to fear for the safety of the Scriptures, on account of any legitimate criticism to which the text may be subjected. The common law has a maxim, which is the result of common sense, and must ever be approved by it; which is, *De minimis non curat lex.* Another maxim too it has, equally applicable to the subject before us, namely, *Qui hæret in litera, hæret in cortice.* All those who, suppose that the Scripture depends on a word or a letter, so essentially that it is not Scripture if either be changed or omitted, must, if they will be consistent, abandon the whole Bible, in which many changes of this kind, it is past all question, have actually taken place. The critic wonders not that so many have taken place, but that no more have been experienced."

The following is from the same work in the review of the Journal of the Missionaries to the Sandwich Islands:—

"With what immediate success the Missionaries will meet, in communicating religious impressions, cannot be with certainty predicted. A few highly encouraging examples have already occurred, among which may be reckoned that of Keopuolani, the late queen. that all the notions of heathenism can be at once removed and their place supplied by a pure christian faith is too much to expect. The generation now on the stage must ever be very dark minded christians at the best; yet the Hawaiians are a docile people, and they may doubtless be made to understand some of the doctrines, as well as the moral precepts and injunctions of the Scriptures. But the brightest harvest is in a future season, when the children of the schools shall go out into society, with minds properly stored, and habits rightly trained. Much has been done in the Society Islands, during the thirty years since the Missionaries first visited them. Wars have ceased, the horrors of a shocking barbarism have vanished, mild governments are established, the arts of civilized life are eagerly cultivated, stated religious worship is kept up in many places, and according to the best accounts, it is hardly too much to say, that this region, so lately sunk in the deepest gloom of a savage heathenism, is now a christian land. Schools are planted in the villages with native teachers, reading and writing are common attainments, and books are written, printed, circulated and used. These are noble achievements, and they have been made, let it be understood, by the sole efforts of the Missionaries, whose sacrifices and sufferings have been greater than can be well imagined, but whose constancy has borne them through to the end. In their success they have a rich reward.

"We may safely expect as rapid and complete success, from the American Missionaries at the Sandwich Islands. They receive protection, and even encouragement from the chiefs; about one thousand children attend their different schools; houses for public worship are erected, some of them at the expense of the chiefs themselves, and a good degree of attention is paid to the religious services. It is impossible, that such a system of instruction should not work its way into the thoughts and habits of the people. The king, Rihoriho, who died in England, was friendly to the Missionaries, and bestowed his patronage, but his death has caused no perceptible change in their condition. Karaimoku, the present ruling chief, who, for his talents as a politician and statesman, is familiarly called *Billy Pitt* by foreigners, has from the beginning favoured their objects, and is still their firm supporter. He had himself been their pupil in learning to read and write, and he speaks the English language; as does also Kuakini, otherwise *John Adams*, governor of the island of Hawaii. This is a rare accomplishment, as few will apply themselves to the severe labour of learning a new language, although they are eager to acquire the knowledge of reading and writing their own."

* 4347 Bibles, and 280 Testaments.

POETRY.

HYMN.

By Francis S. Key, Esq.

If life's pleasures cheer thee
Give them not thy heart,
Lest their gifts ensnare thee
From thy God to part.
His praises speak,
His favour seek!
Fix there thy hope's foundation;
Love Him, and He
Shall ever be
The rock of thy salvation.

If distress befal thee,
Painful though it be,
Let not fear appal thee,
To thy Saviour flee;
He, ever near,
Thy prayer will hear;
And calming thy perturbation,
The waves of wo
Can ne'er o'erflow
The rock of thy salvation.

Death shall never harm thee,
Shrink not from his blow,
For thy God shall arm thee,
And victory bestow;
For death shall bring
To thee no sting;
The grave no desolation:
'Tis gain to die
With Jesus nigh,
The rock of thy salvation.

From the London Evangelical Magazine.

TIME.

"*My days are swifter than a post,*" &c.—*Job, ix.* 25, 26.

SWIFT.

The sun, rejoicing in his *race*,
The *post*, whose tidings spurn delay;
The *ships* that scud the watery space;
The *eagle*, darting on his prey;
The ebbing *tide*, that sinks away;
The *meteor* flitting through the skies;
The watchman's *night*, the hireling's day,
Denote how time incessant flies.

SHORT.

The *vapour*, vanishing in air;
The withering *grass*,—the fading *flower*;
The *taper's* last expiring glare;
The *vision* of a slumbering hour;
The shepherd's *tent*, removed soon;
The hand-breadth, narrow-bounded *span*;
The *cloud* exhaled; the waning *moon*,
Prefigure the short life of man.

UNCERTAIN.

To-morrow's vain fallacious boast;
The *goods laid up* for many years;
The *rich man's* late repenting ghost;
The interchanging smiles and tears;
The shifting wind; the restless wave;
The *bridegroom's* voice; the *midnight* call;
The *wings* of wealth; the hero's grave;
Show Time's events uncertain all.

UNSUBSTANTIAL.

The *shadow's* unsubstantial form;
The *garment*, fretted by the moth;
The *house* that falls before the storm;
An idle tale; a *cup* of wrath;
The shrivell'd *gourd* o'er Jonah's head;
The insecure *polluted rest*;
The prodigal, devoid of bread;
Time's gifts but vain and false attest.

IMPORTANT.

Yet time is precious, more than gold,
When wisdom numbers well the days;
And this poor earthen vase may hold
A treasure for eternal praise.
A moment should not pass in vain;
Time grows in worth as days decrease;
For he shall life immortal gain,
Who lives to God, and dies in peace.

FROM THE

EVANGELICAL RAMBLER.

A series of Tracts published in London.

No. 20.

MISS ROSCOE.

PART III.

[Continued.]

"I have no doubt," said Mrs. Stevens, "but this letter* will have a good effect." "Oh!" replied Miss Roscoe, "they are the best of parents, and if they had not been influenced by the evil spirit of others, they would never have disturbed my peace. I blame not them but the officious few who, like the ancient Pharisees, will not go into the kingdom of heaven themselves, nor suffer them that are entering, to go in. But I forgive them. They demand my pity;—they have it,—and my prayers, for they know not what they do. I have now a more gratifying communication to make, which, I have no doubt, will excite the same emotions in your breast, which it has excited in mine. I received the other day a most interesting letter, which I will now read to you. It is from a young friend with whom I formed a slight intimacy when at Dawlish, and with whom I have occasionally corresponded. She was, when I first knew her, devoted to the pleasures of this world; but now, I trust, she is seeking those of a better.

'My dear Sophia—' I received yours, and on looking at the date, I find that I ought to apologize for not making an earlier reply. It came just at a period, when my mind was overwhelmed with trouble, and I had abandoned all hope of future happiness. Be not alarmed! I have not been called to follow any dear departed relative to the grave; neither have I met with any disappointment in the commerce of human friendship. My sorrow has sprung from another source. Sometimes, when adverting to that singular mental depression under which my dear Sophia laboured, when our friendship commenced at Dawlish, I think it possible that she will understand me when I say, that her last communication arrived just as my volatile mind had been impressed by the solemn and sublime truths of religion. I had received a religious education, and always felt a profound reverence for its external forms and ceremonies, as observed in our Established Church; but it was not till I read a treatise, which a friend requested me to accept, that I ever seriously thought on the subject. I was too fond of the gaieties of fashionable life to derive any enjoyment from the study of the Evangelists, or the Epistles of St. Paul; too much addicted to consume my time in decorating my body, to give any proportionable attention to the spiritual culture of my mind; and the charms of this vain and transitory world had acquired such a powerful ascendency over my taste and feelings, that the glories of the invisible world were entirely disregarded. But it hath pleased God, who caused the light to shine out of darkness, to cause the light of truth to shine into my darkened soul; and I now feel as in a new world of being. I look back with astonishment and with abhorrence on my former course of life—amazed at the forbearance of God,—overpowered by his condescension,—but no words can express the emotions of my heart when contemplating the exceeding riches of his grace in his kindness towards me through Christ Jesus my Lord. That sacred book which I always venerated for its antiquity, but never understood, now discloses beauties as much superior to the most romantic scenes of nature, as the workmanship of the divine hand exceeds the production of human skill. The Saviour, whom I once despised, though I bore his name; and rejected, even while I bent the knee of homage, I now love and adore. I have forsaken the scenes of human folly for the exercises of spiritual devotion; prefer the house of prayer to the theatre of dissipation; and am willing to endure the ignominy of the cross, rather than as in former times to enjoy the pleasures of sin for a season. If you have felt the influence of the truth, you will rejoice with me and unite in adoring the sovereignty of divine grace in calling me out of darkness into marvellous light; if not, my present communication will appear awfully mystical; and you will probably imagine that I am partially deranged. I am happy to inform you, that my health is much better than it was; and that my dear parents are well, and unite in affectionate remembrance.

'I hope you will not imitate my long silence, but favour me with an early reply.'"

Yours,
'LOUISA.'

Mrs. Stevens.—"Have you sent a reply?"

Miss Roscoe.—"I was so much delighted with the letter, that I replied by the first post."

Mrs. Stevens.—"It is pleasing to see the progress which the truth is making. It is true, we cannot boast of numbers, when we compare the righteous with the irreligious, yet our number is on the increase. The poor in general hear and receive the gospel: but the God of all grace is calling some in the higher ranks of society to be the living witnesses to its truth and excellence."

Miss Roscoe.—"But how few the number. We may quote the language of the apostle as descriptive of the present state of the higher orders. 'Not many wise, not many mighty, not many noble are called.' Alas, no.—The wise disdain to receive instruction from the lips of the fishermen of Galilee: the mighty are too proud to yield subjection to the authority of the Son of the carpenter; the noble contemn the ignominy and reproach of the cross. They support the dignity of the church, while they debase the character of its Founder: and venerate its ministers, while they despise and reject the authority of their Master."

Mrs. Stevens.—"Their talents, their rank, their wealth, often excite our envy: but if we saw all the moral disadvantages which are attendant on these great possessions, such a passion would never glow in our breast. They are exempted from many of the evils which press on the lower and middle classes of society: but they are not exempted from the pangs of sorrow, nor the visitations of death. A late senator,* whose knowledge of human life and manners was as comprehensive as his eloquence was brilliant and fascinating, has somewhere said, that 'to the great the consolations of religion are as necessary as its instructions. They, too, are among the unhappy. They feel personal pain and domestic sorrow. In these they have no privilege, but are subject to pay their full contingent to the contributions levied on mortality.'"

Miss Roscoe.—"From the little intercourse which I have had with the higher circles, I am decidedly of opinion, that there is a much smaller proportion of real happiness distributed among them than is generally imagined; and when I reflect on the temptations and dangers to which they are necessarily exposed, I feel no disposition to envy them. But what rank of life is free from danger? Who of all the human family would ever have sought redemption through the blood of Christ, unless impelled by an invisible force? What heart would ever have glowed with love to God, unless that passion had been enkindled as with a live coal from off the divine altar? And where this passion glows, what force can extinguish it? And if we have been made to differ from others, ought we not to distinguish ourselves, not less by the purity of our life, than the ardour of our zeal for the honour of the Lord Jesus?"

Mrs. Stevens.—"Where much is given, much is required. Our responsibility rises in proportion to the elevation of our rank, and the extent of our influence. When I see a professing Christian of wealth, and of leisure, free from the encumbrances of the world, living a supine, and comparatively inactive life: attending to the decoration of his person, the cultivation of his garden, and the increase of his fortune; while he makes no efforts to form plans of moral utility to society, or give a greater degree of efficiency to those which are already established, I feel the apostolic question in all its force, How dwelleth the love of God in him?"

* See last Recorder.

* Burke.

Miss Roscoe.—"There is in my opinion a grand peculiarity in the religion of Jesus Christ, which cannot be expressed in more emphatic language than that of St. Paul. 'For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.'

JOHN SELDEN.

Upon the accession of Charles the First, the learned and witty Selden entered parliament, and took an active part in opposition to the measures of the Court. After the parliament was dissolved, he was committed to the Tower; but afterwards obtained his freedom. He was at a later period appointed one of the lay-members to sit in the assembly of divines at Westminster. After the execution of the king, he continued to sit in parliament, and was the means of doing much good to his friends. His health at last declined, and he began to see the emptiness of all human learning, and acknowledged, that out of the numberless volumes which he had perused and considered, nothing stuck so close to his heart, or gave him such solid satisfaction, as the following passage out of the writings of Paul:—"For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He wrote to a lawyer to come to make some alterations in his will, but was not able to execute them when the lawyer arrived. The letter which he wrote may be considered as the last memorial of this great man: "My lord; I am a most humble suitor to your lordship, that you will be pleased that I might have your presence for a little time to-morrow or next day. Thus much wearies the most weak hand and body of your lordship's most humble servant, J. Selden." The Earl of Clarendon says of him, that "he was a person whom no character can flatter or transmit in terms equal to his merit and virtue."

A YOUNG NATIVE CONVERT, AT PALMACOTTAH, INDIA.

[Among other interesting accounts given by the English Missionaries of the success of the gospel in India within the Ganges, we find the subsequent sketch of the character of one who has been trained by them "as a writer, and in religious knowledge and habits."]

This youth came to express his wish to be baptised, when the following conversation ensued:—"Why do you wish to be baptised?" "Because I believe in Christ, that He will forgive my sins: and I wish to be united with those who believe in Him."—"Do you receive forgiveness through baptism?" "Oh, no; I receive it through His blood alone."—"What advantage, then, have you by being joined to His believers?" "He has COMMANDED those who believe in Him to be baptised." "But why do you not do as many others around us, who say, 'I believe inwardly in Christ: I venerate Him, and obey Him; and, as He is omniscient, He knows my heart, and will make me a partaker of His blessings without the sign of baptism?'" "If I did so, I should be a dissimulator." "Will not the people laugh at you, if you are baptised?" "Oh, yes; they deride and trouble me now already." "Does not that deter you from baptism?" "No; I bear it gladly.—Christ has said, 'Blessed are ye, when men shall revile you, and persecute you: rejoice, and be exceeding glad; for great is your reward in heaven!' They call me a Vedakaren (a Bible-man.")—"What do your parents say to your resolution? Have they given their consent?" "Yes: and they will be baptised also, when they have gone through the necessary course of catechetical instruction." "But you know, that when you are a Christian, the Natives will reject you; and that even by Europeans the Christian Indians are not generally esteemed and protected. If we should be removed from this station, what will you do then?" "My parents have objected this to me; but Christ has said, 'Take no thought for your life, what ye shall eat, or what ye shall drink. Behold the fowls of the air, for they sow not, neither do they reap: are you not much better than they?'" Many similar questions he answered to my satisfaction and great joy.

Some time afterward, I again conversed with him concerning his baptism, especially with a view to know what he expects from baptism, and also what he thinks about the difference between himself and M. Concerning the first point, I was quite satisfied, that his intentions are sincere; of which, in fact, I never entertained a doubt, being well acquainted with his whole conduct: concerning the second point, he persisted, that he himself was not better than M. and that the whole difference between them is, that M. has not prayed sincerely, nor was he regular enough in these exercises: and, although he could not answer my questions, nor refute my arguments, that he must be *at least a little better* by nature than M. because *he* had prayed more sincerely, he merely repeated, again and again, that he was no better than M. I dismissed him again; requesting him to think farther on the subject, and to examine the Scriptures well, and tell me in the evening the result.

In the evening, I again had some conversation with him. He was, so far as he could recollect, the first time roused from the sleep of sin by reading the history of the Passion of Christ.—He then did not attend Divine service, because his parents had forbidden it; but, when he once passed, at the time of Divine service, and saw M. sitting among our Seminarists, he took courage and came in, and since that time has regularly attended. To my repeated question, whether he did not think himself better than M. since he had prayed in sincerity and M. had not, he persisted in his former answer; so that I am led to believe, that he knows by *experience* the corruption of his own heart, and that he is far from that self-righteousness which is so common among professed Christians. I strengthened him in his view of himself: and assured him, that he would more and more feel and see, that he has been saved by the infinite mercy of Christ; and that he never could ascribe to himself the least merit; and that it was, on the other hand, clear that M. was greatly guilty, and reminded him of several passages relative to the subject. His religious knowledge is not a mere knowledge of the head, but of the heart; nor did he say any thing which he did not seem to know immediately from the Scriptures, or from his own experience. It is evident, that the Sermon on the Mount, which he has learnt in our school, has been especially beneficial to him.

Children's Friend.

No. 29.

THE BOY WHO NEVER TOLD A LIE.

"Children like tender osiers take the bow,
"And as they first are form'd so ever grow."

Mr. Washington inspired his son with an early love of truth. "Truth, my dear George, is the loveliest quality of youth. I would ride fifty miles, George, to see a little boy whose heart is so honest and his lips so pure that we may depend on every word he says to be true. O how lovely does such a child appear in the eyes of every body! His parents doat on him; all his relations glory in him, and are constantly praising him to their children, and beg they will imitate him; and are often sending for him to visit them; and receive him with much joy, as if he were a little angel come to set good examples to their children. But, O how different, George, is the case with the boy who is given to lying, so that no one can believe a word he says. He is looked at with aversion wherever he goes, and parents dread to have him come among their children. O George, my son! rather than see you come to be a liar, dear as you are to my heart, gladly would I assist to nail you up in your coffin, and follow you to your grave. Hard indeed would it be to give up you, who are always so ready to run about with me and please me; but I would give you up rather than hear you tell lies." "Father! do I ever tell lies?" "No, George; and I thank God you do not, and I rejoice in the hope you never will. At least, you shall never from me have cause to be guilty of such wickedness." Many parents, by barbarously beating their children for every little fault, compel them to this sinful custom; hence, on the next offence, the little terrified creature tells a lie to escape a beating, and by this practice, whenever he commits a fault, so increases in lying, that he entirely leaves the path of truth. "But, George, you know I have always told you, that when you do by accident any thing wrong, which will often be the case, as you are but a little boy yet, and without experience or knowledge, never tell a falsehood to conceal it, but come and tell me of it, and instead of beating you, I will but the more and more love you for owning what you have done amiss, and endeavour to instruct you how to avoid such an error for the time to come."

This was sowing good seed indeed in George's mind, and it brought forth blessed fruit, as the following anecdote will show.

When George was about six years old, his father gave him a hatchet, of which, like most little boys, he was very fond, and was constantly going about chopping every thing as he went on his way. One day in the garden, he unluckily tried his hatchet on the body of a young cherry-tree, which he hacked in a very terrible manner.

The very morning after, his father seeing what was done to his cherry-tree, went into the house, and with much anger said, "where is the mischievous person that has killed my cherry-tree? I would not have taken five guineas for that tree." None could tell any thing about it. Soon after, George and his hatchet made their appearence in the parlour. "George," said his father, "do you know who cut that beautiful little cherry-tree in the garden?" This was a *home question*, and George stagger'd under it for a moment; but quickly recovered himself, and looking at his father with the inexpressible charm of all-conquering truth, said, "I cannot tell a lie; I did cut it with my hatchet." "Will it hurt it father?" "Yes, George, it has killed it." "I am very sorry I have done so, father, pray forgive me." "Forgive you? yes, George, and come to my arms my dearest boy, for you have paid me for it a thousand times, in thus nobly and freely owning the truth: but mind, George, what you cut, so as not to do the like again." It was in this way, by interesting at once, both the heart and the head of George, that his father conducted him with great ease and pleasure along the paths of virtue.

CONCEIT.

There is one thing, my young friends, of which I wish to make you sensible. I have often spoken to you of the depravity of the human heart, and no doubt your parents and teachers have also given you many lessons on the same subject,—it is a part however of our depravity, and a very important part indeed, that though we are naturally so vile, we all think well of ourselves, and there are few amongst us who are not actually proud and conceited about something or other, which he thinks particularly belonging to himself. One man is proud of his money, another of his learning, and another of his wit; one woman is proud of her fine clothes, and another of her fine house. Even poor people are very proud, often quite as *proud* as rich ones. And little boys and girls are proud and conceited, and that oftentimes about such foolish things as I should almost be ashamed to mention. Now it is very certain that before we can be admitted into the kingdom of heaven all our proud thoughts must be taken down when we die, our beauty will be turned into ashes, and our wise thoughts will perish; we shall be taken from our fine houses, and stripped of our fine clothes and be laid in the grave.

Pride and conceit is that which makes human creatures ridiculous, and makes other people laugh at them. No one laughs at a humble person, because humble people are never ridiculous.

My little readers, pray to God to make you humble, to keep pride out of your hearts, and to enable you not to glory in any thing save in the cross of our Lord Jesus Christ, by which the world is crucified unto us, and we unto the world.

CHRIST REBUKING HIS DISCIPLES.

Matthew xix. 13, 14.—Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of Heaven.

"Suffer the little children" all to come,
"Forbid them not," says Christ, "in me there's room;
I love them all, who seek betimes my face,
And will bestow upon them all my grace.
They shall be mine—I've bought them with my blood,
And they shall find that I'm the way to God.
My Holy Spirit I will surely give,
That in my fear and worship they may live;
Through all the paths of life I'll stand the friend,
To guide, and bless, and keep them to the end.
And when they die my kingdom they shall see,
And dwell in it for ever there with me."
Bless'd Jesus, let me to thy bosom fly,
And fit me for thy kingdom in the sky.

ENIGMA.

Place first God's agent of no little fame,
By holy prophets e'en foretold by name;
Next Judah's king, to whom the Lord did give
When sick, a promise that he yet should live;
(The sun went back in sign confirmative of it)
When earth and its contents were laid out in view,
What gave protection to the favoured few?
Recal the name of one of cities three,
Where men for refuge oft were wont to flee.
Let it precede the vilest of mankind,
Whose history in the Bible you will find.
A word of ominous import once appeared,
A recreant monarch saw, and trembling feared.
Th' initials join, and then a letter add,
Which ends a day, for deeds of darkness sad.
The word that's formed has been declared to be,
Of three good things, the greatest of the three

The candidates for the prize will meet in the Vestry Room of St. Andrew's Church, on Saturday, May 6, at a quarter past 12 o'clock